

The Chosen People.

APPEARS MONTHLY
EXCEPT SUMMER MONTHS

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620a Quincy St. Brooklyn.

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Devoted to Israel.

"O ye seed of Abraham, His servant; ye children of Jacob, His chosen."—I Chr. xvi. 13.

"And the Lord hath CHOSEN thee to be a peculiar people unto Himself."—Deut. xiv:2.

"For the Lord hath CHOSEN Jacob unto Himself, and Israel for His peculiar treasure."

Ps. cxxxv: 4.

"For the Lord's portion is His people, Jacob is the lot of His inheritance."—Deut. xxxii: 9.

Salutation.

"We go to salute the children of the King."
II Kings x : 18.

My Dear Friends :

The grace of our Lord Jesus Christ be with your spirits. I am very glad to send out this little paper again, through which I am accustomed to acquaint you with what God is doing, through my ministry among my brethren of the house of Israel. I have renewed reason to thank Him for the testimony He has evoked both in our several boroughs, and also beyond the great city, during the summer—as you will find reported in detail elsewhere in this issue. The hot weather has made very little difference in the attendances at the meetings, or in the eagerness with which the men have listened to the Gospel, with, indeed, one notable exception. That was the ever memorable Saturday, the 9th day of the 9th month of the year '99, when, at the moment the doors were thrown open the newsboys were shouting their extras, "Dreyfus condemned!" Then profound sadness sat upon every Jewish brow and alarm awakened in every Jewish heart, even as indignation flamed up in every honorable soul throughout all christendom. The Jews gathered in groups upon every corner discussing the affair in low tones, and as though a doom were impending over their own heads. But even then some twenty came into the room, and it was a great joy to me, and I believe to them, to offer them the sure consolations which are in Jesus Christ the Messiah of Israel, the Prince of Peace, the Sovereign Lord, glory to His dear Name!

I desire also, in the ears of the dear friends of this work, to gratefully confess

GOD'S PROVIDENTIAL HAND.

As a rule, the summer is a difficult period

through which to carry on the Mission as regards its expense account. Christian friends are out of town at their needed country rests, and their minds so pre-occupied, and out of the ordinary channels that the Mission is forgotten. A couple of months ago, so utterly exhausted were the funds, that I was constrained to say to the Lord, in my private prayer, that I could not honorably retain the assistant missionary—I would, however, wait two days longer to know his will. But before the two days were up the post brought me a check for one hundred dollars. How constant and sure is God's care over His word!

I have sometimes wished that I had so much money that I need never think of it, or that no money were needed. For there are four extensive, densely inhabited, Jewish quarters in Brooklyn, and I would plant a station for testimony to the Lord Jesus Christ in every one; I would have three halls in Manhattan, and it would be easy to still stretch away to a dozen cities, not difficult of access, to several of which I have been invited this summer. But, in such a case, in our treacherous humanity, it might easily be, that we should drift away from our dependence upon God, the only source of our power, and so it is better as He has planned. Moreover, by this means, many participate in the administration of the glorious Gospel, a few by preaching, and the others by their money and their faith. Wherefore, dear friends, now at the beginning of the fifth year of this publication, let me again exhort you to join me anew in the work, and in the prayer to our loving Father for greater blessings even than in the past. I remain yours very truly, in the blessed Lord Jesus Christ,

L. COHN,
620A Quincy St., Brooklyn, N. Y.

The Chosen People.

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COMMUNICATIONS.

All communications are to be addressed to the editor and superintendent, Mr. Leopold Cohn, 620A Quincy St., Brooklyn, N. Y.

Four Years Old.

This month brings us to the fourth birthday of THE CHOSEN PEOPLE. This little paper has been kept by God's good hand through the lights and shadows, the joys and sorrows, and the hopes and discouragements of four years; and it has, by its own merits, gained a number of friends, and is still gaining, but is in need of more friends. It has never been daunted by the small number of subscribers, for "God has a mill which grinds very slow, but exceeding small."

A Mission for You.

If each reader of THE CHOSEN PEOPLE will kindly send to me a list of the names and addresses of friends, I will send sample copies to them.

This may awaken an interest in our paper, and some may subscribe for it, while many may be led of the Spirit to pray for the Gospel work and its needs.

BROWNSVILLE MISSION.

Chief meetings at 530 Rockaway Avenue, Brownsville, Thursday, at 3 P. M., and Saturdays, at 10:30 A. M.

WILLIAMSBURGH MISSION.

Chief meetings at 17 Ewen Street, Williamsburgh, Friday and Saturday evenings, at 7:30 o'clock.

NEW YORK MISSION.

The meeting at the "Mariners' Temple," No. 1 Henry Street, N. Y., Saturday, at 2:30 P. M.

London Reaches Brooklyn.

Last August, I again received fifty-two Bergman Yiddish Bibles from London. I need not say how much we appreciate the kindness of these dear Christians who, though living in London, are prompted to reach out a helping hand to Brooklyn.

Notice.

Our friends will please note the change of address. All communications should be addressed to L. Cohn, 620A Quincy St., Brooklyn, N. Y.

From the Keswick Convention.

The following is an extract from an address by Rev. John Wilkinson:

He gave two passages from Scripture, one from the Old and one from the New Testament, as a basis of all true interest in God's people Israel. First, the promise to Abraham in Gen. xiii. 2 and 3, last clause, "In thee (and in thy seed, Gen. xxii. 18) shall all families of the earth be blessed." Second, Galatians iii. 8, "And the Scripture, foreseeing that God would justify the nations through faith, preached before the Gospel unto Abraham, saying, 'In thee shall all nations be blessed.'"

"From these two passages," said Mr. Wilkinson, "it is clear that the seed of Abraham have been elected to be a channel and instrument of blessing to the whole world, and that the blessing refers to the Gospel. How then," said he, "can you, my brother and sister in the Lord, expect to get the world blessed when you systematically

LEAVE OUT THE JEW?"

Mr. Wilkinson told an incident of a policeman in a Cornish town, who accosted him on a Monday morning after Sunday services and offered him half-a-sovereign for sending the Gospel to the Jews. "But, officer," said he, "are you aware that *this is a yellow sixpence?* Can you do this without robbing those dependent on you?" "I must spare it," said the policeman, "for

I AM IN ARREARS."

How many of God's people are *in arrears* regarding the claims of the Jew?

Third Annual Conference

of the Chicago Hebrew Mission will be held October 17th, 18th, and 19th, 1899, in the Chicago Ave. Church (Mr. Moody's). Mrs. T. E. Rounds, of the above Mission, writes: "The increasing interest in the study of prophecy, the remarkable Zionistic movement among the Jews throughout the world, and the general interest in, and attitude of the nations, concerning this people, and other stirring events, indicating the speedy return of our Lord, seem to indicate that it is time for God's children to remember the exhortation of the apostle, 'Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more as ye see the day approaching.'" Heb. 10:25."

Announcement.

Mr. Cohn is at liberty on Sundays, and will speak wherever invited.

Incidents in the Work.

A Jewish Soldier Converted.

At one of our services, I read the tenth chapter of John, and dwelt on the text, "I am the good shepherd." I also read St. Luke, 15, 4, "And what man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine and go after that which is lost."

I told them a little of my own experience, how I used to be so distressed, and so miserable before I knew about the Lord Jesus Christ. The thought of having no remedy for my sins, used to weigh me down to the ground. I felt that God must surely have provided a way in which my guilt would be pardoned; but I knew nothing at that time of the way. I was just like a lost lamb, seeking for its mother, whom it cannot forget.

David expresses the same thought when he says, "I have gone astray, like a lost sheep; seek thy servant, for I do not forget thy commandments."

What a miserable condition the lost sheep is in!

After the service, a man came and shook hands with me. He expressed many thanks for the explanation of the Scriptures he had heard. "I am the lost sheep," he said, in a tone which came from the depths of his sad heart. He was a Hebrew gentleman, and he told me that he had been in a battle in Cuba, from where he had just come. The company to which he belonged, consisted of eighty-four soldiers, forty-eight of whom were Jews.

He had never heard before about the Lord Jesus Christ, and as he was passing by the place of our service, he saw the sign, announcing the meeting for Jews.

The way of salvation was so forcibly brought home to his heart by the Holy Spirit at that meeting that he could not help seeing it, and he embraced it and went away rejoicing in his new-found Savior.

The Cross, a Stumbling Block.

Readers of THE CHOSEN PEOPLE will remember my former statement, that a majority of the Jews hold the opinion that it is a supreme ambition with Christians to brand with hot irons the figure of the cross upon the arms of Jews, thereby in some mystical or cabalistic way apostatizing them from Israel and constituting them into Christianity. They have held this folly from the days of the Spanish Inquisition, when the brand was forcibly and cruelly substituted

for the phylactery which the Jews were discovered to be devoutly wearing on the arms.

Last June this idea received a fierce confirmation in their minds through a most remarkable incident which transpired right here in New York. A blacksmith by the name of Masters, residing among the Jews on the East Side inveigled a Jewish child of five years into his shop, stripped him and with a stencil heated red in the fire branded its characters upon the child's body. The crimson blistered scar, to the excited Jewish imagination bore some resemblance to a cross. When the child screamed with pain he was threatened if he did not keep quiet, or if he ever told of what had occurred; and several bystanders laughingly said to him that this process was "good for a little Jew."

A SEVERE ILLNESS

followed this ordeal, but so terrorized was the child by the threats made, that he refused all information to his anxious parents, lying silent in his agony, until a physician discovered the seat of pain and source of fever, and then the truth came out. The Gerry Society took up the case, the boy identified his tormentor, and the blacksmith was arraigned. But the Judge, though himself convinced, and strongly expressing horror and purpose of condign punishment, was yet unable to hold the scoundrel, because of an unquestionably perjured alibi.

Throughout the densely thronged Hebrew communities

THE JEWS WERE PROFOUNDLY STIRRED.

Esteeming every non-Jew as a Christian, they could see nothing else than the reviving of the old Spanish practice.

Then coincident with this affair, another occurrence, innocent in itself, was, by the overwrought Jewish minds, quickly associated. A few sailors were lodging near by, upon whose arms, after the fashion of the craft, were tattooed figures of eagles, anchors, etc. These grotesques instantly aroused the admiration of the boys about the docks, and for five or ten cents the sailors were induced to prick in similar adornments upon their arms. A few of the boys, however, were Jews, and when the suspicious parents discerned in the shank and stock of the anchor the form of the dreaded cross; O, then there was woe in Israel. One devout Jewess, who always ushers in the Sabbath on Friday evening with lighted candles, who eats only cosher and never neglects the Talmud, with pouring tears, ran to the Rabbi to implore him to remove the fearful sign from her boy's arm; and when 'twas found that the ink had

been pricked underneath the skin and could not be erased, then she prayed for a miracle from God to the same end.

As a result of all this turmoil there arose

AN ORGANIZED OPPOSITION.

Societies were formed to denounce all Christian missions to Jews, to urge Jews to stay away from them, engaged lawyers who wrote letters threatening legal process against any who sent the Gospel or whatever religious word to the Hebrew people, and stirred the Orthodox Hebrew Press to vociferous denunciation.

But God never fails to order that

THE WRATH OF MAN SHOULD PRAISE HIM.

The Socialistic Jewish papers have been led to vehemently ridicule the alarm of the race, and have maintained a determined controversy throughout the dull weeks of the summer, denying the absurd charges against Christians and speaking favorably of the Missionaries. Thus many Jews who have been hitherto entirely ignorant of the very existence of our missions, have had their curiosity so awakened that the meetings have been thronged all summer, and by many whose faces I never saw before. I have received many letters of inquiry and many invitations to visit private houses for conference on Gospel themes. It was because of these truly opportune conditions that I have continued the meetings this year through all the hot summer weeks with the exception of only two.

A Talk with Jewesses in the Country.

"The steps of a man are ordered by the Lord," but how do we know it? Why, "When He delighteth in his way." The original is when He has pleasure in his way. But what is His pleasure? To preach Christ. "And the pleasure of the Lord shall prosper in his hand." Isa. 53:10. Thus, if I am led to go into some place, if I can proclaim the name of Christ there, I know that my steps were ordered by Him.

Out in the country, I was told that there were, on some occasions, as many as thirty Jewesses staying in a large boarding house. I then prayerfully began to look for an opportunity to meet them. One hot afternoon, I found a goodly number of Jewesses with their little children, resting under a couple of large trees. "Good afternoon, my Jewish sisters," said I. "My name is Cohn. I am a man who goes about to tell good tidings to our Jewish brethren. If you have time, would you like to hear the good tidings?"

THEY BECAME ANXIOUS TO HEAR.

In the Jewish colloquial, the term "good tidings" is very strong; it is something like it in English, "I have good news for you." The Jews have a prayer at every new moon, asking God for different blessings to come upon them with the new month, and one of them is "For good tidings." Now, they became very anxious to hear me. They gathered all around me, looked straight in my face, and hushed their little ones not to make a noise. "Do you know, my dear sisters, that our Messiah has come?" This question sent out a smile over all the faces present. Some looked to me with puzzled expressions, questioning my sanity, as such a talk about the Messiah is too obscure for them. The Jews think that only their very aged saints, who have spent all their lives in studying Talmud, Kabbalah, and in doing good deeds, know something about Messiah. The common people must not know, and must not think, of the time of the coming of the Messiah. Yet, a daily repetition of an article at the close of their prayers, reads: "I believe with a perfect faith that Messiah will come. Although he delayeth, yet do I hope for him every day to come." This explains the mystery of the smile which will, as a rule, be seen in the Jewish face at the slightest mentioning of the Messiah; for in the inward part of their heart lies the dormant hope, the sweet and indelible hope, for their King Messiah.

THEY BEGAN TO QUESTION.

After a minute's deep silence, each one had a different question to put to me, viz: When, where, and how did he come? Who saw him? Is he in America or in Europe? Why does he not gather the Jews to Jerusalem? One asked, laughingly, "Has he got much money to give us?" Suddenly, one woman interrupted, by saying aloud: "Don't you believe that! Messiah would not come to Europe, nor to America; for I read the words of a holy and righteous man that Messiah has to come to Zion." No sooner did she finish, than another began, as follows: "I have an uncle who is as educated and as wise as a rabbi, and he said once that our righteous Redeemer will be born a little baby, and we all will know it at once; for an angel will blow a tremendous trumpet, which all the Jews over the world will hear." Then another became rather a little excited, and said, "Listen, you women! I read myself the prophet who says (she quoted in Hebrew, Ezek. 34:25): 'My servant David shall be their prince for ever.' You see, there is no baby to be born and grow up to

be the Messiah, but David himself will come to us and be our King Messiah for ever."

THEY LISTEN TO THE GOSPEL.

There were many different opinions given about the Messiah, after which I asked again, "Will you listen to me?" All replied "Yes." I told them, "If Messiah should come now, they would not recognize him as such, because of the different ideas concerning him. There is one way by which to detect Him," said I, "and I will illustrate it. A murderer escapes from America to Europe. The government cables to the foreign port to watch for a man with cross-eyes, sandy hair, smooth face, one ear pierced, and the index finger of the right hand missing. Detectives will be sent to examine passengers on a certain steamer on a certain day. They will look over hundreds of people, and will find their man, whom they never saw before, but who, from the description, is recognized.

A DESCRIPTION OF THE MESSIAH.

The same is true of the Messiah. God spoke through the prophet Micah (chapter 5), that the ruler of Israel (Messiah) must be born in Bethlehem. Then God spoke through Balaam, in Numbers 24:17, 'There shall come a star out of Jacob, etc.' Let us treat these two descriptions. There was a baby born in Bethlehem, and the child's mother was a daughter of the House of David. An angel commanded her to call his name Joshua (the Hebrew for Jesus, which means Helper or Saviour), who will help his people out of their sins. And when he was born, a star appeared, and the astronomers of the East came hastily to Jerusalem and inquired about the King Messiah's birth. They saw the star. What do you think, my dear sisters, of these descriptions? In Zech. 9, we read, 'Messiah will come to Jerusalem riding on an ass.' Joshua of Nazareth did so. Malachi 3, says, 'Messiah will come suddenly to His temple.' You can not expect Him to come now, when there is no temple; but Joshua, the Messiah, came straight to the temple when it existed. Psalm 69 speaks of giving him vinegar and gall to drink. Psalm 22 speaks of casting lots over his garments; so it was with this one. Here you have the two corresponding cases. Is this enough," I asked, "to convince you that this is the Messiah?"

THEY WERE DEEPLY INTERESTED.

They looked into one another's faces, deeply interested, and not knowing what to say. I then went on, saying, "The prophet

Isaiah tells us that Messiah will heal the sick, lame, and blind, and deaf and dumb, and this Messiah of whom I speak did so. Then the prophet, Is. 53, says that the people's sins will Jehovah lay upon Him, that Messiah will suffer, and pour out His soul to death. This Messiah did so."

My audience were deeply impressed. It was a rare scene. They looked serious and thoughtful, and were quiet. Then they began to ask questions. "Where is that Joshua? Who knows him? Where was he born?" I told them to be quiet for a few minutes, and I would tell them all about Him. "This Joshua of Nazareth has been a stumbling block to the Rabbi's and Sanhedrim of Jerusalem. They were blinded, as God foretold. Is. 6. And they delivered Him to the Romans, who crucified him." At this, several Jewesses arose and said, "Do you mean to tell us this about that man, the crucified one?" They were indignant, but one of the number motioned them to be quiet and allow me to talk.

I continued, "very many of our Father's at that time believed in Him, and many thousands of learned Jews, and many Rabbi's among them now-a-days believe in Him, too. I am one of them, and many Gentiles have come to believe in Him as God foretold, that the Messiah will be a light to the Gentiles. Isa. 49.

The Jews out of their pride, would not believe that God is a God of the Gentiles as well as of the Jews. This Joshua is our Messiah—if you believe in Him, your sins will be forgiven."

NOT A DEAD MESSIAH.

When I spoke thus, some began to question very anxiously—"how is that—have we a dead Messiah?" "How will He rule—as a king?" Others said, "What is the use of our hope for a Messiah if you say that the crucified one is the one—what is our hope for a coming Messiah?" I explained to them, according to Zech. 9, 9, "rejoice greatly, shout O daughter of Jerusalem, he is just and lowly." Messiah had to come as a poor man, to suffer and die for our sins. He arose on the third day, and is not dead, for He ascended to heaven in the presence of a multitude of our Jewish people who testified to this effect. An angel announced—"This same Jesus will come again"—and so my dear sisters, I heartily join you in repeating your article of faith—"I believe every day in the coming of our Messiah." I also said, "If you wish to know all about your Messiah, I can give you books, written by

godly Jewish men, which will give you the history of it. They agreed, and with pleasure, to read any book I should give them. I gave them some tracts and saw them on several occasions. A number of them told me they thought it was true that "Jesus is the Messiah."

NOMINAL CHRISTIAN CONVERTED.

On a later occasion when I talked to them, one Jewess (there were about 20 present) whom several others agreed with, said to me, "I remember I heard something about people who are called "M sionairs," who go about, wooing people to that crucified one, or to some mysterious society of that crucified one, and they receive large amounts of money for it. It seems to me, that there is some truth in it, for if it were as you say, that out of love for Christ, and love for our souls, which you desire to save, you do this work, why then do not other people who are Christians, who obey the crucified one, tell us the same thing?" "We have been staying here several weeks, with Christian people, who never told us a word." Nearby was standing the landlady of the boarding house, who was much ashamed. She told me afterward, that she never knew who Christ was, as she did while listening to all these discussions with the Jewesses.

Preaching to Jews in Canada.

"There stood a man of Macedonia * * * saying: Come over and help us." It is pleasant to believe that it was God's own plan and call which sent me to Canada this summer. A christian friend, knowing of Mrs. Cohn's severe and protracted illness last winter and spring, urged her to visit her home in Toronto for change of air, rest and recuperation, and as an additional incentive pictured the large communities of Jews in that city, to whom it would be practicable to speak concerning the Lord Jesus, their Messiah.

Upon arrival, I met Mr. Singer, a Christian Hebrew, who for three or four years has been holding up Christ before his race, and who assured me that it would be impossible to get the Jews into a meeting room to listen to the gospel,—his own work being most desultory, as he is able to catch flying opportunity upon the street corners. This was a surprise to me, for when I was there, five years ago, I had several largely attended meetings; was respectfully heard, kindly invited to Jewish homes, and even so

far trusted, that one young married couple came to me for the adjudication of a domestic affair after a manner in which the Jews are accustomed to go to the Rabbis.

I was led however to advise that the attempt be made—I have always found it more effective to speak to Jews with comfortable seats and quiet quarters—and accordingly Mr. Singer announced in the local papers that an ex-Rabbi would hold meetings, naming time and place. When the doors were opened

A RAGING MOB

confronted Mr. Singer, with clinched and threatening fists, fierce eyes, and whirling chunks of coal. I confess I was frightened. But with an inward prayer for help, I stepped forward and began to speak, gently and courteously, yet directly rebuking their turbulence. I was astonished at the result. The throng of uplifted furious faces at once became calm and attentive. I did not, however, preach to them, but enjoined them to disperse to their homes, unless indeed they choose to come inside to hear the Word of God. Within, a little company of Christians were gathered, and one Jew and his wife had the courage, or the curiosity, to remain. On leaving the chapel, however, we were stopped many times by considerable groups of Jews and availed ourselves of the opportunity of showing from the Hebrew Old Testament, that Jesus was the Messiah. In one of these groups it was almost humorous, and the Jews themselves laughed at the discomfiture of one of their number. He thought himself well-read in the Hebrew Scriptures, and with great arrogance he declared: "If you can convince *me* that the crucified one was the Messiah, then all the Jews of Toronto will believe you." I then took two scriptures, one which declares that "the sceptre shall not depart from Judah, till Shiloh come," and holding him to these, and not allowing him to draw me off into endless, useless, controversies, I demanded that he show me where the sceptre of Judah is to-day; and when, thereupon, he became speechless, then I declared Christ to be the Prince of the House of David. Then the pompous Jew threw up his hands for all the world like a man threatened by a highwayman's pistol, and turned and fairly fled upon a run, amid the laughter of the crowd.

On the other hand it moved me almost to tears to observe the Jewish women as they wrung their hands and woefully lamented, saying: "Alas, alas, the Apostate."

On ensuing evenings, a number of Jews

gathered into the room and would sit quietly and thoughtfully for an hour or more while I spoke to them of the Lord Jesus, and after the close of the service they came forward and thanked me, and some said: "We believe you have told us the truth." Another said, "You are a gentleman."

There were two little boys who whispered in my ears, before the meeting, "Mister, you will get rotten eggs when you preach, because we don't like Apostate Rabbi." From this I judge preparations of this sort were made as often to Mr. S—. He is a brave, true disciple. But God defended me and the same boys ran after me at a distance, and said "Good-bye, I like you." One Jew said that I should go to one of the Toronto Synagogues, which is at present without a Rabbi, and preach there during the holidays of Tabernacles. "I am sure," said he, "they will be glad to have you there."

Thank God who came in Christ! Thank God for this work here under my care, and its prosperity and blessing.

The Power of the Gospel.

BY GEO. C. SLATER.

A servant girl who was asked the question, "What proof she could give of her conversion," replied: "Before accepting Christ as my Saviour I used to sweep the dirt under the door mat, but now I take it up in the dust pan and put it where it belongs."

It is very little trouble for any one to notice the great change that the religion of Jesus Christ makes in the life of an individual. During the three years I have been with Bro. Cohn, I can recall many Jews who entered our mission doors with their hearts full of bitterness, but how different to-day. As I look into their smiling faces, and feel the warm grasp of their hands, my soul is led to exclaim, "Praise the Lord, and all that is within me, bless and praise His holy name."

Several weeks ago I looked into one of the most earnest faces that I have met with in some time. It was a dear Jewish brother, and as he related to me the story of his wonderful conversion, and what he had suffered for Christ's sake, it brought the tears to my eyes.

He came to America several years ago, very much prejudiced against Christians and their religion. Moving to Brownsville with his family, he became acquainted with a Christian lady living a few doors below him. This dear, earnest soul, desiring to do some-

thing for Christ, called on our brother and commenced to tell him about the story of Jesus and His love. Months passed by, and finally the lady moved away, but the good seed had been sown and left our brother much troubled in mind. One Sunday morning, unable to quench the still small voice, he started out to go to some Christian Church.

HE VISITS A CATHOLIC CHURCH.

Unfortunately, however, he got into a Roman Catholic Church, and came home tired and sick at heart. This, however, did not discourage him, for on the following Sunday he made another attempt. Seeing two ladies with Bibles in their hands, he followed them, and for the first time in his life, entered a Christian church. He attended services there for several Sundays, and was very much pleased. One Sunday afternoon, his children came running in and said, "O, papa, who do you think we saw this afternoon?" "I don't know," replied the father. "Well," said the children, "we met an old neighbor, Mrs. M., and have been to Sunday School with her, and had a most delightful time; and she wants you to go to church to-night with her husband." That evening, our brother attended the service; he continued to go to the service until he yielded up his heart and soul to his Lord and Saviour, Jesus Christ. Since his conversion, his wife and children have accepted the Saviour, and although suffering persecutions for Christ's sake, yet he would not give up his hope in Him for anything in the world. He attends our Saturday meetings at Brownsville, and is always ready to give an answer for the hope that is in him. I wish that every Christian would feel the same interest in our Jewish brethren as this dear sister did. What a mighty work could be accomplished for Israel, and what blessings it would bring upon them. This is but one case out of many. May God hasten the day when every Christian shall realize the duty they owe to God and to his chosen people.

Receipts During May.

Mrs. R. L. C., \$30, to pay rent for 17 Ewen St. Mission room; Mr. W. P. S., \$25 for assistants' salary; Mrs. J. and Mrs. J., per Mrs. S. Davenhall, \$1 for the general work; Miss A. J. T., \$5 for the work; Mr. Wm. R., from Carrubers' Close Mission, Saturday evening prayer meeting, £3; Mr.

H. D. T., \$6, half for the general work and half towards outing; Rev. G. S. M., 5 shillings, half for the poor fund and half for the work; "Do not give my name," 50 cents for the work.

Receipts During June.

A. W. P., Esq., per Mr. G. C. Salter, \$25 "To help THE CHOSEN PEOPLE"; Mrs. R. L. C., \$30 to pay rent for 18 Ewen St. Mission; Mrs. H. L. S., per Mrs. Marston, \$1.50 for the work; Mrs. D. E. M., per Mr. G. C. Salter, \$2 for the work; Rev. D. M. S., \$25 for assistant's salary, "From the estate of Rebecca H. Stroud"; "A Friend," per Miss Masters, \$3 towards the outing; H. A. C., \$10 for the work; Mrs. H., per Miss Masters, \$1 toward the outing; Mrs. E. C. H., 10 cents "For simplest need in His service"; Mrs. P. Mc., \$2 for the general work.

Receipts During July.

Mr. R. L. C., \$30 to pay rent for 17 Ewen St. Mission room; S. E. T. and sister, \$1.60 towards the outing; Esther Circle of Kings' Daughters, Lewis Ave. Cong. Church, through Mrs. A. G. Brinkerhoff, \$5 toward the outing; Mrs. C. H. G., \$2 toward the outing; Mr. Dan M., 50 cents for the work; Miss E. J. L., per Mrs. Marston, \$3 toward the outing; Mrs. A. T. C., \$11 to print tracts; Mr. J. I. P., \$100 for the work.

Receipts During August.

Mr. R. L. C., \$30 to pay rent for 17 Ewen St. Mission Hall; D. G. T., \$1.50 towards the excursion.

Receipts During September.

Mr. R. L. C., \$30 to pay rent for Ewen St. Mission room; G. C. L., \$4 for the work; Mrs. G. H. S., through G. C. Leve- rich, \$1 for the work; Mrs. H. J. O., \$1.50 for the work.

The Summer Outing.

Some friends kindly contributed to the fund for an excursion, during the summer, for the Brownsville Jewish girls.

I regret to say that, to the great disappointment of many girls, we have been unable to give them this pleasure.

There were several reasons for this, the most important being that there was not sufficient money for the purpose.

Several donors who have remembered us during previous summers, forgot altogether the poor Brownsville girls this year.

Most of the friends who sent gifts, stated

in their letters that if the money was not needed for the excursion, it might be appropriated in any way that would best help along the work. A few, however, sent especially for the excursion. This money stands ready to be returned if so ordered. Will you kindly let me know by November first if you wish it returned? And if I do not hear from you by that time, I shall consider it an agreement to make it over to the general fund.

The Needs of the Work.

GENERAL EXPENSES.

The necessary amount for the general expenses of 17 Ewen Street Mission, viz., rent, janitor, organist, gas, printing, signs and incidental expenditures, is \$80 monthly.

A BUILDING.

We need another BUILDING for the BROWNSVILLE MISSION WORK. The present room is too small and not suitable.

EMPLOYMENT.

We wish some philanthropic and enterprising gentleman or company could be induced to start an industrial plant and give employment to those who are thrown out of work by reason of their belief in the Lord Jesus Christ.

NEEDED, A POOR FUND.

The poor Jews, who are driven to this free country by bitter persecutions, at the hands of so-called Christians in Europe, are in a pitiable condition. They come into a strange land; they do not know the language, the habits, the people, their methods of labor or commerce, and are utterly helpless. In their misery they are often compelled to work sixteen hours for fifty or sixty cents. They suffer hunger and nakedness until they become sick and crippled for a lifetime.

TRACTS.

As already announced, it costs to reprint from plates, two thousand five hundred copies, \$20, or \$8 per thousand. In these three fields of labor, to which the Lord plainly sent me, hundreds of thousands of these useful tracts could be given out.

HEBREW BIBLES.

There are many who wish to study the Bible in the Hebrew tongue, in order to find the truth as it is in Jesus, but have no means to buy one. A copy of the Hebrew Old Testament is \$1.